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THE

# JEWISH CHRONICLE.

PUBLISHED UNDER THE DIRECTION OF THE

AMERICAN SOCIETY

FOR

MELIORATING THE CONDITION OF THE JEWS.

REV. EDWIN R. MCGREGOR, EDITOR.

נחמו נחמו עמי יאמר אלהים: Is. xl. 1.

ἡ σωτηρία ἐκ τῶν Ἰσδαίων ἐστίν. JOHN IV. 22.

Through your mercy they also may obtain mercy. Rom. xi. 31.

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## THE JEWISH CHRONICLE.

THIS monthly periodical, published under the direction of the Board of Directors of the A. S. M. C. Jews, is devoted *exclusively* to the communication of intelligence respecting the Jews, and the proceedings of the American Society, and other similar institutions, in the great cause of promoting Christianity among that people, together with the discussion of prophecy, bearing on their history and prospects. In the department of unfulfilled prophecy, an exhibition of the different views entertained in the Christian Church will be allowed, but no responsibility assumed for any one view. This must rest exclusively with the individual writers.

"THE JEWISH CHRONICLE" is published in the City of New-York, in pamphlet form of 24 pages, 8vo, at \$1 per annum, *payable in advance*.

**Bound Volumes.**—The Third and Fourth Volumes of the Jewish Chronicle may be had, neatly bound in one volume, price \$1 50.

**The Herschell Female Branch Society** will hold their regular meetings on the first Wednesday of the following months—January, April, July, and October—at 3 P. M., at 46 Hubert street, N. Y.

**Form of a Bequest to the Society.**—I give and bequeath to the *American Society for Meliorating the Condition of the Jews*, founded in the City of New-York, in the year eighteen hundred and twenty, the sum of to be applied to the charitable uses and purposes of said Society, and under its direction.

THE  
JEWISH CHRONICLE.

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MARCH, 1851.

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LORD'S SYMBOLS.

It is a curious fact in literature, that the principles upon which symbols in Scripture are interpreted have never been developed, nor even discovered, till of late. Symbols have not been considered a distinct and independent vehicle of thought, but have been confounded with metaphorical language, hieroglyphs, or types. The design of the present article is to show what symbols are, and what are the principles and rules of their interpretation.

Symbols are principally made use of in the prophetic parts of Scripture, and are nowhere employed except in the Scriptures; and hence are a medium of thought and ideas revealed from heaven. This may account for the fact, that the principles upon which their interpretation proceeds have never been discovered. In disquisitions on language, writers have invariably consulted *human* productions, and having found no symbols in them, have not been apprised of their existence.

The use of *words* to represent ideas is purely arbitrary; the use of *hieroglyphs* is founded upon the exact correspondence of the hieroglyph to that which it represents; the use of metaphors is based upon a general resemblance of one thing to another; the use of types is founded upon likeness of characteristic, office or condition, existing between persons or things belonging to different periods or dispensations, wherein one is made to foreshadow the other: but the use of symbols proceeds upon a principle differing essentially from all these, and which will become apparent in the course of the discussion.

What are symbols?

“For behold, we were binding sheaves in the field, and lo, my sheaf arose and also stood upright; and behold, your sheaves stood round about and made obeisance to my sheaf.” This is Joseph’s dream. It is given in symbols. We have the interpretation of the symbols: “And his brethren said to him, Shalt thou indeed reign over us, or shalt thou indeed have dominion over us?” “And he dreamed yet another dream, and told it to his brethren, and said, Behold, I have dreamed a dream more; and,

behold, the sun and moon and eleven stars made obeisance to me." Here also symbols are employed to convey thought. We have their interpretation: "What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?"

Rev. v. 1, and vi. 1, 2: "And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals. . . And I saw when the Lamb opened one of the seals, and I heard as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold, a white horse, and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering and to conquer." Here again are symbols employed for the communication of thought, but they are not interpreted. What are the principles by which they are to be interpreted? We shall see.

The symbols employed in Joseph's dream are not *hieroglyphs*; for there is no correspondence between a sheaf of grain and a man, or between the heavenly bodies and human beings. They are not *metaphors*; for metaphors arise when the language which is literally employed to describe one object is used to describe another, on account of a similarity existing between the two objects. But there is no similarity between a sheaf, or a star, and a man, so that the language of the one may be used to describe the other. They are not *types*. There is no likeness between these symbols and what they represent in characteristic office or condition. In fact we have nothing to do with language, whether literal or metaphorical, in our interpretation of these symbols. Joseph dreams that certain sheaves of grain performed certain actions towards one another; that the heavenly bodies did acts to him. We are given these objects and these acts to ascertain the meaning of the dream. A symbol, then, is an object of which the senses may be cognizant, in reality, in vision, or in dreams, and which has some relation to that which we are to learn by it. There were twelve sheaves; these are symbols. One sheaf arose and stood upright; the rest stood round about and made obeisance to the one sheaf. These are symbolic acts. The one sheaf represents Joseph; and its acts, his acts. The rest with their acts represent Joseph's brethren and their acts. So in the other dream. The sun, moon, and stars, with their acts, represent Joseph's parents and brethren, with their acts.

Upon what principles do these symbols become representatives of their constituents? The sheaf is an agent; man is an agent: as such, one may stand for the other. This is on the principle of *analogy*. The sun, moon, and stars, in their relations, are made agents; men, women and children, in their relations, are agents; and hence, the former may represent the latter. On the same principle, symbolic relations, acts, qualities, appendages, and circumstances may represent those of their constituents. As, then, the law of the metaphor is *similarity* of objects, so the law of the symbol is *analogy* between the objects. This law involves relations which, subsisting between the symbol and that which it represents, are peculiar.



In the examples already given, we perceive, 1st. That agents stand for agents; acts for acts; relations for relations, &c. The *agents* sheaves, and their acts, stand for the agents Joseph and his brethren, and their acts. The *agents* sun, moon, and stars, with their relations and acts, stand for Joseph's father, mother and brethren, with their relations and acts. 2d. The symbolic agents, &c., are of one species, while the persons, &c., which they represent, are of a totally different species. 3d. In the second dream, Joseph himself is not symbolized, for the reason, that had he been represented by one of the stars, the meaning would not have been apparent. Had he said the sun, moon, and eleven stars made obeisance to a twelfth star, his father would not have so readily discovered his meaning; hence, when the object to be symbolized, from its character, prerogatives, position, or other circumstance, cannot be symbolized, it stands for itself, as Joseph in this instance stands in his own person.

The examples here given are the simplest forms of symbols, evolving the simplest relations. But there are symbols of a more complicated character, which are interpreted, and which give rise still to other relations. Daniel's vision, as related in the seventh chapter of his book, when examined, will sufficiently illustrate these further peculiarities. Dan. vii. 2, 3: "Daniel spake, and said, I saw in my vision, and behold, the four winds strove upon the great sea, and four great beasts came up from the sea, diverse from one another." In the 17th verse we have the interpretation of the symbols. "These great beasts, which are four, are four kings which shall arise out of the earth." Here the sea is a symbol of "peoples," or nations, metaphorically called the earth. This sea was thrown into great agitation by the winds. By analogy, the transition is easy to the "peoples" convulsed by external and internal commotions. When the sea was in agitation, the four beasts came up from it. These beasts are four dynasties of kings. That each beast is the symbol of a dynasty, instead of a single king, we learn from the long period of existence of the *fourth* beast. When the nations were unsettled, and passing through a revolutionary crisis, the dynasties took their rise. In these symbols, in connection with their interpretation, we discover the peculiarities that have already been noticed, viz.: the principle on which they are used is analogy. Agents stand for agents, acts for acts, &c. The symbolic agents, acts, &c., are of a totally different species from those which they represent. We have other peculiarities brought to light. A single symbolic agent may represent a long series of agents. "These agents, drawn from the created universe, that act in our world, and denote a different order from themselves, denote agents of our race."

Again, verse 7: "After this I saw in the night visions, and behold, a fourth beast, dreadful and terrible and strong exceedingly, and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it, and it was diverse from all the beasts that were before it; and it had ten horns." The fourth beast, with its characteristics, appurtenances, actions, and the effects it produces, are symbolical. We have the interpretation of them in the 23d verse. Thus he said: "The fourth

beast shall be the fourth kingdom upon the earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down and break it in pieces." Here the principle upon which the symbols are used is *analogy*, and the peculiarities already mentioned prevail. The beast had ten horns. These are symbols of as many dynasties growing out of, and belonging to the principal dynasty. Verse 24: "And the ten horns out of this kingdom are ten kings that shall arise." The 8th verse speaks of a little horn which came up amidst the other horns, and plucked up three of them; it had eyes like the eyes of a man, and a mouth speaking great things. The symbol is interpreted in the 24th and 25th verses. The little horn symbolizes a dynasty, totally different in every respect from the rest. It arose by subverting three other dynasties, and planting itself in their territory. The eyes, like the eyes of man, symbolize those characteristics of this dynasty by which it "changes the times and laws" established in the other dynasties. The mouth speaking great things symbolizes "the edicts and acts of this dynasty," which were contrary to and subversive of the will of God.

We will note here another peculiarity of symbols, viz.: "That the (relation) correspondence between the representative and that which it represents, extends to all their chief parts, and the several elements or parts of symbols denote corresponding parts in that which they symbolize." Thus the fourth beast stands for the whole dynasty, out of which grew the others from its rise to its subversion; the ten horns for the ten subordinate dynasties; the little horn for the dynasty springing from the general dynasty, and up among the ten; the acts, characteristics, &c., of the beast for those of the dynasties.

Again, verse 9: "I beheld till the thrones were cast down." Thrones, metaphorically, represent the power and authority of the dynasties. "And the Ancient of days did sit, whose garment is as white as snow, and the hair of his head like pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set and the books were open." Here is a Personage with his attendants whom there are no agents among the "peoples," or of the "sea," from which the foregoing symbols are drawn, to symbolize, and who from his nature cannot be symbolized; and hence he appears in his own person. He is metaphorically called the Ancient of days. There are no symbols in the passage, only the *judgment* and the *books*; the latter symbolizing the decrees of God according to which the dynasties are to be overthrown; and the former symbolizing the time when the decrees shall be put in execution.

The 11th verse returns to symbols again: "I beheld till the beast was slain, and his body destroyed and given to the burning flame." The beast being the whole fourth dynasty, the body represents the parts of the dynasty, i. e., the regal lines, families, &c. The body given to the burning flame symbolizes the utter destruction of all official personages belonging to the dynasty. The 26th verse explains the above symbols: "But the

judgment shall set, and they shall take away his dominion, to consume and destroy it unto the end."

The 13th verse brings to view another personage that cannot be symbolized. There is no analogy between him and any thing in creation, and hence he appears in his own person: "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him." We infer from the fact before us, that God metaphorically called the Ancient of days, and God the Son of man, cannot be symbolized, and hence must always appear among symbols, in their own persons.

The 14th verse exhibits the acts of the two unsymbolized Personages, which acts there is no attempt to symbolize: "And there was given him dominion and glory and a kingdom, that all people, nations and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." The interpretation given is simply a reiteration of the same fact.

Such are symbols; the principle upon which they are used, the rules by which they are to be interpreted, and the various peculiarities belonging to them. Symbols are extensively employed in the prophetic parts of Scripture, and are principally to be found in Ezekiel, Daniel, Isaiah, Zechariah, and the Revelation to St. John. They are drawn from various sensible, imaginary or visionary objects throughout creation. Many of them are not interpreted; but it is obvious that the principle, rules and peculiarities ascertained to belong to those which are interpreted, prevail with all symbols. "The whole number of symbols employed in Scripture is four hundred and fifteen; of these ninety-one are directly interpreted." Besides, we have extensive interpretations of symbolic acts, characteristics, &c. In all the symbols which are interpreted, the principle, rules and peculiarities are invariably the same. And hence we are on safe ground when we follow these principles, rules, etc., in the interpretation of the rest.

We will close this extended article by the application of the principle, rules, etc., already discovered, to symbols which are not interpreted by inspiration. We will take the symbols found in Rev. v. 1, and vi. 1. There are a book; seven seals; Christ; the opening of the seals; the living creature; a rider on a white horse with his insignia; the giving a crown to him, and his going forth conquering and to conquer. 1. The principle upon which their use is founded is *analogy*. We are not to trace likeness of things, but analogies between things. To what is the book in the hands of Him that sits on the throne, and which is not of the same species, analogous? To the *purposes* of God? The book being sealed denotes the analogous circumstance of the purposes being *unrevealed*. As the Divine Being cannot be symbolized, Christ appears in his own person under the common but metaphorical name "Lamb." Opening the seals denotes the analogous act of revealing the purposes. The living creature (or beast) that speaks is a symbol that is interpreted in another place, where "they sung a new song, saying, Thou art worthy to take the book

and to open the seals thereof, for thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." He represents a class of the redeemed from the earth in heaven. The rider with his bow on a white horse, is a symbol. The horse and the bow are only appendages of the rider, to inform us what the symbol is. He is something more than a man or a mere rider. He is a military hero and victorious warrior. We are to ascertain what he symbolizes upon the principle of *analogy*. He is of *one* species. What he represents must be of a *different* species. If he is drawn from the civil world, we must not go to the civil world to find his counterpart. He represents a *class* who did in their sphere what he did in his sphere. There are three great departments of the world, the civil, the philosophical, and the religious, with their respective leaders. The rider cannot represent the philosophical teachers of his time, for they performed no acts analogous to his. Then we are led to the religious world; but not to the Pagan department, because we find no analogy here, in acts or circumstances, but in the Christian Church we find an exact analogous counterpart. We here see a class of teachers spreading the triumphs of the cross over the world, as the rider extended his triumphs; winning crowns of glory as he merited a triumph from his government. Hereafter we may follow up this exercise of interpreting the symbols of Scripture.

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THE enclosed poetical effusion is singularly beautiful as a composition, and its history is full of interest. It was written by a converted Jew, of the East, by name *Jerushalme*, who, for the crime of embracing Christianity, was disinherited by his father and driven into exile. After a series of trials and persecutions, he is now in a situation of rest and usefulness, being employed, I think, at Malta, as a translator for the press. As every thing relating to Jerusalem and the ancient people of Israel is now invested with increasing interest to large numbers of your readers, I ask its insertion in your pages. Z.

#### JERUSALEM.

Ancient of cities! admir'd of the nations!  
 Rest of Jehovah! His chosen delight;  
 Well may we mourn thee with sad lamentations,  
 Fallen thy greatness and faded thy light:  
 And the rainbow of promise that gleam'd on thy brow  
 Is hid by the cloud that hangs over thee now!

Land of the Prophet! whose mystic revealings  
 Dimly enlighten all tribes but thine own!  
 Thine are the records of wonderful dealings,  
 Lost or unmark'd by thy children alone:  
 And strangers and aliens, whilst they are forlorn,  
 Rejoice in the birth-right to which they were born!

Land of the Minstrel! so sadly foreboding  
 Woe after woe on thy children and thee;  
 Link'd with the joy, and its sweetness corroding,  
 Just as the blight-worm is link'd to the tree.  
 Yet the poet e'en now, when he touches his lyre,  
 Must wake at thine altar the spark of his fire.

Land of the Martyr! whose seed sown in weakness  
 Is whitening the earth with a harvest of grace —  
 Thine was the worship all gorgeous with splendor,  
 Trumpets, and cymbals, and anthems of praise:  
 'T was in thy wide cradle Messiah was lain,  
 And in thee for the sins of the people was slain.



Where is the outcast that shared in thy glory ?  
 Where is the lost one so favored of yore ?  
 Driven from thy temple, its stones lie unbuilted,  
 Banish'd thy vineyards, they blossom no more !  
 And the soil that enamell'd with verdure thy lawns,  
 Now, he is an exile, bears briers and thorns.

Vainly the infidel plants on thy border  
 Corn for his garner or grapes for his cup ;  
 Dew from the Lord is withheld that must water,  
 Blights are around thee that wither it up :  
 And the land in her Sabbath is waiting the day  
 When the dew shall return and the desert look gay.

'T was not for him thou wast placed in the sun-light,  
 Gilding thy temples and painting thy flowers,  
 Lebanon's cedars have languish'd before him,  
 Carmel and Sharon look sere in their bowers.  
 And sower and reaper but labor in vain,  
 And wealth may not purchase that splendor again.

Sadly the wanderer mourns thee in absence ;  
 Waking or sleeping, his home is in thee ;  
 Feeds on the water and bread of affliction—  
 A proverb, reproach, and a by-word is he !  
 Poor child ! and the stranger that looks on thee now  
 Reads the price of his sin in the brand on thy brow.

Weary of wand'ring and worn with oppression,  
 Own'd of no country, and favor'd by few !  
 Who shows thee kindness to lighten thine exile,  
 Or yields to thy sorrow the sympathy due ?  
 In the hour of affliction mankind is thy foe,  
 And no brother hast thou but the brother in woe !

Who could but weep to behold thee degraded,  
 Beauteous for station, the joy of the earth !  
 If I forget thee in my exaltation,  
 Yea, if I hold thee not chief in my mirth,  
 Then may my right hand its cunning forget,  
 And my tongue in the silence of sorrow be set !

Lift up thine eyes to this burthened horizon,  
 Child of the promises, what dost thou see ?  
 Bright golden streaks, growing wider and brighter,  
 Break through the darkness and gleam upon thee ;  
 And the shaking of nations, in Nature's last groan,  
 Is paving the way of thy King to his throne !

He comes, O Jerusalem ! wake from thy slumbers,  
 And shake off the dust that encumbers thy strength !  
 The dust of defilement long years have rolled on thee ;  
 The day of redemption dawns on thee at length.  
 Thy temple shall rise from its ruins more bright,  
 And the nations around thee shall walk in thy light.

He comes ! O thou daughter of mourning and sadness,  
 Awake and put on thee thy bridal array !  
 He comes to restore thee to glory and gladness—  
 Rejoice in the message He brings thee to-day :  
 " In a moment of wrath thou wert hidden from me,  
 But with love everlasting have I loved thee !"

### SKELETON OF A SERMON ON THE JEWS.

WE have been frequently requested by various clergymen to draw out a skeleton of propositions, arguments, and inferences relating to the Jewish question, which they could use in bringing the subject before their people with a view to aid us. The following may answer for such desideratum.

ROMANS XI. 1.

*"I say, then, hath God cast away his people?"*

#### INTRODUCTION.—THE OBJECT OF THIS CHAPTER.

1. Paul has been discussing the great doctrines lying at the foundation of the Christian system: the regeneration, justification, and sanctification of sinful man. 2. He notes the transfer of the gracious system from Jewish to Gentile agents. 3. The question is thereupon raised as to the connection of the Jewish people with the new dispensation, and this chapter answers the question.

#### THE ANSWER TO THIS QUESTION.

PROPOSITION I.—The Jews have never been cast away in any sense that excludes them from the full benefits of the gospel.

*Proof 1.*—Paul's experience, Rom. xi. 1; the number of converts on the day of Pentecost, three thousand, Acts ii. 41; the number also spoken of, Acts iv. 4, five thousand, and v. 14; and the great company of priests that became obedient to the faith; the multitudes of Jewish converts scattered throughout the world to whom Peter wrote his epistles.

*Proof 2.*—Christ's commission, Luke xxiv. 47; the nature of the gospel, Rom. i. 16; the relation of the Jews to the gospel dispensation, Acts iii. 26, and ii. 39.

*Proof 3.*—From Church history. The gospel made progress among them as long as it was preached to them. In every age since, when the gospel has been preached to them, they have been converted; especially within thirty years. One hundred and fifty or more laborers are now employed by various missionary societies among them; fifteen thousand at least have been converted among them in twenty years. Hence the proposition is true.

PROPOSITION II.—The Jews were cast away as a nation from inheriting the blessings promised to Abraham. To know what the blessings were, read Rom. ix. 4, 5.

*Proof 1.*—Rom. xi. 7. The "election" includes those among them that believe in every age. "Israel" means the nation as a social compact.

*Proof 2.*—Their present national condition. They are suffering only a national or social curse; disorganized as a nation; not allowed to have a voice in any of the governments represented by the four dynasties and their subordinates described in Daniel's vision now ruling in Europe.

PROPOSITION III.—The Jews will be restored as a nation to the covenant, and as such inherit the promises.

*Proof 1.*—There is nothing in divine purpose against it. Rom. xi. 23.

*Proof. 2*.—The great probability of it reasoned by analogy to the Gentiles. Rom. xi. 24: "If Gentiles, much more they."

*Proof 3*.—It is taken for granted. Rom. xi. 12: "If their fall . . . how much more their fulness?" And verse 15: "If their casting away . . . what their reception?"

*Proof 4*.—The reasons of it given, Rom. xi. 16, 22. They naturally belong to the covenant; also Rom. xi. 28.

*Proof 5*.—It is directly predicted, Rom. xi. 26.

*Proof 6*.—The time is set for its completion, Rom. xi. 25. (Note: Fulness of Gentiles means the full end of the human forms of government begun in Babylon literal, and ending in Babylon mystical, extending down through the various dynasties spoken of by Daniel. See Daniel vii. 2. The whole influence of the gospel upon the world, as propagated by the Church, as connected with, or affected or controlled by these governments. 3. The whole number of converts during these times.) When these governments begin to end, then Israel will begin to be saved.

*Proof. 7*.—The manner, Rom. xi. 26, latter clause.

*Proof 8*.—God's covenant, verse 27; Isa. xxvii. 9; Jer. xxxi. 31.

*Proof 9*.—The agents spoken of to bring it about, Rom. xi. 30, 32—Gentile Christians.

PROPOSITION IV.—When the Jews are restored as a nation to the covenant, they will be employed as agents in the universal extension of the gospel, the triumph and glory of the Church, the institution of better forms of government, and the introduction of a happier state of the world.

*Proof 1*.—Rom. xi. 12. Compare the state of the Gentile world intellectually, socially, and morally, as it was prior to the fall of Israel, with it as it is now; then by analogy show what it must be at the fulness of Israel, as compared with it as it is now. See Rom. xi. 15; Isa. ii. 2; Dan. vii. 27.

#### INFERENCES.

1. The Church is bound, first of all, to seek the conversion and salvation of Israel, as individuals, by the consideration that they have never been excluded from grace; that she has neglected them for sixteen centuries; that they are now, as ever, accessible to the gospel.

2. The Church must do this in a separate and distinct mission, for God has kept them distinct: they have a distinct system of religion; they will ever remain distinct; they have a distinct mission to accomplish in the world; they require distinct laborers.

3. As the fulness of the Gentiles is hastening on, and as the Jews "through our mercy are to obtain mercy," Christians ought to labor especially to bring about the national restoration of Israel to the covenant of grace, in order to the triumphs of the gospel.

4. As the fulness of the Jews is to enhance indefinitely the glory of the Gentiles and the world, we have no reason to expect the conversion of the world until the Jews are employed as agents to do it.

5. As the fulness of the Gentiles, as far as form of government and the

Church affected by the *prophetic dynasties*, and the persecution of the Jews are concerned, is *come in*, in the United States. Hence the United States are destined to be the great field of Jewish missions; nearly one hundred thousand Jews here located in the cities, constituting twenty mission stations, requiring forty missionaries.

6. The American Society for Meliorating the Condition of the Jews, as being of all Christian denominations, offers a medium for the combined action of our Zion.

### THE CANTICLES.

A POEM DESCRIPTIVE OF KING SOLOMON'S MARRIAGE FESTIVALS, WHICH, ACCORDING TO ANCIENT AND ORIENTAL CUSTOM, WERE CONTINUED DURING SIX DAYS.

AS ARRANGED BY MR. CHARLES TAYLOR.

(Continued.)

*Fifth Day, morning. The Bride dressed.*

*Ladies (admiring Bride's dress).* How handsomely  
Decorated are thy feet in sandals,  
O daughter of princes!  
The selvages of thy drawers are like open-work,  
The performance of excellent hands;  
Thy girdle clasp is a round goblet,  
Rich in mingled wine;  
Thy body vest is a sheaf of wheat,  
Bound about with lilies;  
Thy two nipples are two twin fawns of the antelope,  
Feeding among lilies;  
Thy neck is like an ivory tower;  
Thine eyes like the fish pools in Heshbon,  
By the gate of Bath-Rabbim;  
Thy nose is like the tower of Lebanon,  
Which looketh toward Damascus;  
Thy head-dress upon thee resembles Carmel,  
And the tresses of thy hair are like Aregaman:  
The King is entangled in these meanderings.

*Evening. Bride's Parlor.*

*Bridegroom (visiting his Bride).* How beautiful and how rapturous,  
O love, art thou in delights!  
Thy very stature equals the palm,  
And thy breasts resemble its clusters.  
I said, I would climb this palm,  
And would clasp its branches;  
Now shall thy bosom be odoriferous as clusters of grapes,



And the sweetness of thy breath like the fragrance of citrons.  
 Yes, thy address resembles exquisite wine,  
 Going as a love-favor to associate friends, to consummate integrities  
 of love.

It might make the very lips of the sleeping to discourse.

*Bride.* I am my beloved's,  
 And toward me are his desires.

*Bridegroom.* Come, my beloved, let us go out into the fields,  
 Let us abide in the villages.

We will rise early to inspect the vineyards,  
 Whether the vine is setting its fruit,  
 Whether the smaller grape protrude itself,  
 Whether the pomegranates flower,  
 Whether the mandrakes diffuse their fragrance.  
 There will I make thee complete love-presents ;  
 For our loft contains all new fruits,  
 But especially preserved delicacies,  
 Stored up, my beloved, for thee.

*Bride.* Oh, wert thou my brother,  
 Sucking my mother's breasts,  
 Should I find thee in the public street,  
 I would kiss thee ;  
 Yes, and then they could not condemn me :  
 I would take thee, I would bring thee  
 To the house of my mother.

*Bridegroom.* Thou shouldest conduct me.

*Bride.* I would give thee to drink of scented wine,  
 Wine I myself had flavored with the sweetness of my pomegranate.  
 Then, were his left arm under my head,  
 And his right arm embracing me,  
 I would charge you, daughters of Jerusalem,  
 By the startling antelopes, by the timid deer of the field :  
 Wherefore disturb, wherefore discompose this complete affection,  
 Until affection herself desire it ?

THE AUTO-DA-FE (which is ordinarily performed at Toledo) was performed at Madrid, in the year 1632, in the presence of the King of Spain ; where the King and Queen took an oath before the Inquisitors, that they would maintain and preserve the Catholic faith in their dominions. On this occasion it is recorded, that a family of our nation (Jewish) was burnt because they had confessed, upon the rack, the truth of a certain accusation made against them by a maid-servant, who, probably through some pique, said that they had scourged an image of some saint, from which much blood flowed in consequence of the stripes, and which was heard to cry, " Why do ye thus cruelly scourge me ? " The nobility had no belief in this accusation, but the proceedings of the Inquisition no one durst call in question.—*Menashe ben Israel's Vindiciæ Judæorum*, 1656.

## EXTRACT FROM THE ANNUAL LETTER OF THE BISHOP OF JERUSALEM.

FIRST: the *Clerical and Lay missionaries*. Of the first class we have only two at present; and of the second there are two (lay missionaries) sent directly by the London Society, and a Bible reader under my direction, but supported by that benevolent lady who has already done so much for the mission in Jerusalem, and who is chiefly employed in spreading the knowledge of the gospel among the Spanish Jews. I do not hesitate to affirm that all do their outward duties to the best of their knowledge and strength; but although we preach, exhort, warn, and pray with the people, proselytes, and others, it is frequently, nay, almost habitually, without any visible effect or result. And as I dare not say that the set time to favor Zion is not yet come, much less that the arm of the Lord is shortened, that his Word has lost its power, or that he is unwilling to save, I must come to the conclusion, which, as far as I am concerned, I feel to be the truth, that the fault is with us, in our want of power from on high, of unction, of life. When, therefore, I ask you to pray for us, truth obliges me to add: Do it as for poor and wretched creatures, unprofitable servants, who, although they possess a spark of spiritual life, live in such a deadening atmosphere, that they need a daily and double supply of grace, in order to become what they are called and expected to be, viz., the light of the world and the salt of the earth.

*The Jews* are becoming more and more accessible and convinced, not only that we love them and seek their good, but also that we conscientiously avoid the practice of any unlawful or doubtful means in prosecuting our work among them; for example, when, a few months ago, the rabbies had prohibited their people to work for or to employ the proselytes, or to have any dealings with them, we observed that if that was carried into effect we should be obliged to place ourselves in the same position as the proselytes, and cease from employing Jews; their answer was, that our conscience would not allow us to follow a plan so ruinous to the interest of many poor Jews.

During this year the gospel has been richly preached to them in many ways, chiefly and from necessity in the form of controversy; but as stated above, without much sensible result; and although from time to time one and another profess to be convinced of the truth of the gospel, they do not sufficiently feel the power of that truth, to break through the chains in which Judaism has entangled them, or to overcome the obstacles, which are indeed very great, in their way. In the course of this year only an aged son and daughter of Abraham have been baptized; whilst there are five or six inquirers, chiefly young men, under preliminary instruction. The gospel seems also to have made a deep impression on two lads; but being under age, they are altogether in the power of their unbelieving parents, so that with them we must wait for some years before deciding any thing. Latterly a poor Jew, who had for some time received relief and simple instruction from the inmates of the House of Industry, died suddenly, after giving good evidence of his faith in Christ, although he was not baptized. But what, in the midst of many disappointments, gives me the best hope for the future, perhaps not very far distant, is the fact, that the prejudices of the Jews against the gospel are not only weakening very fast, but also that from an extensive secret reading of the New Testament, and the missionaries, especially the Bible reader, Shoofami, citing abundant passages of the New Testament, as well as of the Old, in their conversations and discussions with the Jews, the knowledge of the contents of the New Testament is spreading rapidly and widely among them, so that it needs only the breathing of the Spirit of God to restore them

unto life ; the means, the gospel, waiting as it were, within their minds, to be breathed upon, in order to become life and power for their restoration. Pray, therefore, for an abundant outpouring of the Spirit upon the house of Israel ; and the dry bones shall live, and rise to serve the Lord in the beauty of holiness.

The poverty and external misery of the Jews remains the same as in former years, which is a very great obstacle to their receiving the gospel, because it places them completely at the cruel tender mercies of the rabbies, who, this year, have shown more opposition to the mission than for some years past ; which, however, is another sign that our labor is not altogether in vain.—*Jewish Intelligence.*

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### POPERY CONSIDERED IN REFERENCE TO THE JEWS.

EXTRACT FROM A SERMON ON POPERY, BY REV. J. B. CARTWRIGHT, LONDON.

It cannot but be an interesting inquiry how far the modern mystical Babylon resembles the ancient empire in the treatment of the ancient people of God ? How far they have been providentially delivered into the Papal power, and what mercy they met with at the hands of Babylon the Great ?

The preacher goes on to observe :—

There are three distinct charges which we make against Popery, in reference to the Jews.

- I. CRUEL OPPRESSION INFLICTED UPON THE JEWISH PEOPLE.
- II. AWFUL STUMBLING-BLOCKS LAID IN THE WAY OF JEWISH CONVERSION.
- III. SYSTEMATIC PERVERSION OF THE HOPES AND PROMISES OF THE JEWS TO THE SUPPORT OF POPISH USURPATION.

With respect to the cruelty shown, it is observed :—

In forming a proper estimate of the Romish treatment of the Jewish people, we must take care to connect the principles of the Papacy with the conduct of Popish sovereigns and of Popish multitudes. For want of attention to this, Popery is continually exonerated from the guilt of the evils of which she is the real author. In retracing the history of the crimes and oppressions of past ages, sometimes they are attributed to the caprice of kings, at other times to the private delinquency of certain orders or individuals of the clergy, and at others to the tyrannical humor of an ignorant multitude. Thus Popery escapes, and is often looked upon by some careless reader of history as the mitigator of evil rather than its instigator ; thus coming to be gradually regarded as the best thing that the world then contained, and the only appropriate remedy for the ignorance, the tyranny, and the suffering of society in general. This is a very mischievous view of things. All parties were involved in one common delusion of Popery, acting under its influence, and impelled by its motives. Thus, if Popish sovereigns ever seemed to oppress the Jews, more than the Popish clergy or even the Pope himself, we must remember that they acted upon Popish principles. Popery was the instrument as well as the mainspring of oppression. It was on Popish grounds and under the influence of Popish teaching, that the lower orders of society often rose in tumultuous violence. The nations were deceived with her sorceries ; they drank of her cup ; the kings of the earth committed fornication with her. Her name is “Mystery.” Popes themselves have trembled before the system of which they were the acknowledged centre.

In reviewing the history of the present long dispersion of Israel, it is evident that Rome stands pre-eminent as the great oppressor of the Jews. It was because Popery proscribed the Israelite, that he was at the mercy alike of the powerful despot and of the lawless multitude. Every outburst of religious zeal seemed to demand the massacre of the Jews, and if he found protectors from popular violence in the sovereign or in the powerful noble, it was only that he might be subjected to the slower and more selfish processes of extortion and oppression. For this, Popery was answerable; and he was saved from a heretic's death, only by his degradation beneath the ordinary estimation of a free man. It is true that there have been eminent individuals even amongst Romish ecclesiastics, who have befriended the oppressed Israelites, have sought their conversion, and have even asserted their right to the promises of God's Word. God has never been without his witnesses on this or any other great truth, in the times of greatest darkness. But assuredly Popery put such a mark and stigma on the Jew, that he might well cry out with Cain, "It shall come to pass that every one that findeth me shall slay me." The canons and decrees of Councils contained enactments for the most part too arbitrary and oppressive to be generally carried out against the Jews; whilst their very civil position as beyond the pale of the Christian community was providentially the means of their preservation; as for instance, in the German Empire, in which Jews were considered to be the "Servants of the Imperial Chamber;" or in England, where they have been held to be the personal chattels of the sovereign. But the greatest persecutors of the Jews were the greatest zealots for Popery. (Pp. 162-169.)

And concerning that idolatry which has always been so great a stumbling-block to the Jews:—

The great stumbling-block which Popery has laid in the way of the conversion of the Jews to Christ has been its idolatry. But we may practically go further and assert that Christianity, as falsely represented to the Jewish nation by the Romish Church, has been a religion without a Bible, a religion without a proper Sabbath, a religion without mercy. It has been a religion more exclusively of outward form and of less practical moral influence than their own. But above all, in every view of it, it is a religion of the grossest idolatry in its public and private exercise. Nor must we suppose that the Romish Church has merely left the Jews to themselves. They have been the frequent subject of the deliberations of her councils and the edicts of her Popes. The guilt of Popery has been no oversight, but premeditated wrong.

We may here take as an illustration of this part of our charge against Popery, the condition of the ancient people of God in one particular country, where they were permitted to settle in great numbers, and under more favorable circumstances than in many other places. I refer to the settlement of the Jews in Poland and the adjacent countries, where they bear so large a proportion to the entire population as to impart a peculiar character to the institutions and habits and obvious features of the land they inhabit. The number of the Jews in this eastern part of Europe may be estimated by millions. They have, from peculiar circumstances, met with some political favor, although the religion of Rome ever treats them with contempt. They live in the unmitigated atmosphere of Popery; and Popery is not a religion which hides its doings. The Jews in that vast district understand that the religion of the people amongst whom they live is Christianity; and they have abundant means of judging of its character. The churches they see are Christian churches; they are acquainted with Christian priests and monks; they witness frequent Christian processions; if they do not enter the churches, there is no lack



of so-called Christian images outside, which abound also in the streets and roads, and on their bridges, and in all positions where it is possible to erect them. The Jews have been in no danger of mistaking these for harmless statues or ornamental erections, for they must have been in the habit from their childhood of seeing the idolatrous prostrations of all classes of Christians, so called, before these senseless images. In the processions in which the host or consecrated wafer is elevated and carried about for the adoration of the multitude, Israelites are aware that the wafer has been deified by a priest, and though it be the insignificant work of man's hands, yet that it is alleged and believed to contain the very body and blood of the incarnate Saviour, the actual presence of the living God. The external worship of the Romish Church displays the most manifest form of idolatry. The coarsest images are surrounded by prostrate groups of almost brutal worshippers. Now, is this the religion which the professed followers of Jesus misrepresent to the Jews as the religion of their Master; and can we wonder that they should turn from it with disgust? Are they told that Christianity is the perfection of Mosaism, that our Christ was predicted by Moses and the prophets, and that this is the dispensation of the Spirit promised of old? Is not their argument unanswerable when they turn to the Scriptural warnings against being seduced into idolatry? Can the religion which is thus exercised before the images of saints be the religion of Him who declared from Sinai, "Thou shalt not make unto thee any graven image, thou shalt not bow down thyself to them, nor serve them?"

And can they be reasonably required to embrace a religion which makes so little account of the Word of God, and so much of man's injunctions and devices? We cannot wonder that it has been found that the Jewish estimate of Christianity popularly connects it with the idolatry of the Canaanites and the iniquity of the Amorites, and in fact regards the religion of Jesus Christ, thus awfully misrepresented, as the last link in that chain of idolatrous succession, the nations of the heathen, by whom the Lord has hitherto chastened his people, but whom he will finally destroy when he appears for the deliverance of his ancient Israel. I have alluded to one country in particular, but it is only as a striking specimen of the rest, and an instance of the universal wrong done by Popery in all its extent to the Jewish nation, within the confines of its extended but dark dominion. I might allude to the frequent testimony of one of the seed of Abraham, both after the flesh and in the faith—one who once ministered amongst us, and who was honored of God as the first Protestant Bishop of the desolated city of his fathers. He being dead yet speaketh. Often was he wont to testify of the image which represented what he supposed was the Christian tutelary saint of his native town; and many more like him have lived to thank God for deliverance from the lying misrepresentations of Popish idolatry. (Pp. 172, 177.)—*Jewish Intelligence.*

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THE ONLY ARGUMENT of the Jews which we find insisted on in their writings, the Talmud, and the Rabbies, is that Jesus Christ did not appear as a mighty prince and conqueror, did not subdue the nations by the force and terror of arms. Jesus Christ, say they, suffered and died; he overcame not the Gentiles by martial power; he loaded us not with their spoils; he neither enlarged our dominions, nor increased our stores. And is this all they have to allege? This is what we have especially to boast. It is in this that he appears so peculiarly amiable to my eyes. I would not wish for a Messiah of their description and character.—*Pascal.*

# Missionary Intelligence.

## MISSION IN NEW-YORK.

REV. T. STEINER.

"FOR thus saith the Lord, Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel.

"Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither.

"They shall come with weeping, and with supplications will I lead them; I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a Father to Israel, and Ephraim is my first-born." Jer. xxxi. 7, 8, 9.

I continue my labors as usual in visiting families, reading the Word of God, conversing with them on the subject of religion, distributing the Scriptures, etc.; besides this, also giving instruction at my own residence.

There is a young man who calls upon me from time to time to receive instruction in the truths of Christianity, and with whom I frequently pray. He told me that he prays to God daily. At one time he said that he is unable to think on any other but religious thoughts, for as soon as he attempts to do so, such thoughts are forced away. His mind then seems to be filled with that subject. When he called upon me the last time, to receive instruction, he asked me to pray with him before he left, which I did. He says that he believes what is recorded in the New Testament, and that the difficulties he first had have passed away. Begging me for a religious book which suits his case, I have given him one already, and secured another. He tells me that he would perform no labor on Sunday, whatever he might earn by it. I have often conversed with this brother and urged him to a living faith in Jesus; not to believe with the mere intellect, but with his whole heart receive Christ as his all; but I am not certain whether he has as yet reached that point. May this dear brother remember this glorious truth, that "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life," and have it written by the Spirit of God upon the tablet of his heart, and love God and his only-begotten Son with his whole heart, even Jesus, who is our only refuge and safety in the day of trouble. Father, remember him, since he also is a son of Abraham.

There is another young man who frequently called upon me, and with whom also I often prayed. When he called upon me the first time, he seemed very anxious to receive instruction in the truths of Christianity. When I last heard of him his friend told me that my words have left an impression upon his mind, and that he believes him to be a converted man. If this be so, then thanks be to the God of Abraham, and to Jesus, and to the Holy Spirit. "Redeem Israel, O God, out of all his troubles." Ps. xxv. 22.

Revisited a family in — street. Having called there before, I was not well received; but at this time, before I left, Mr. — said to me, "If you wish to leave a Bible here, I shall read in it," though his wife refused

to have one. I gave him one, and also a New Testament to a young man there. The next time I called, I was received in a friendly manner by his wife also, and again enabled to proclaim the glorious truth of the gospel to them, and to another man who was there, and to whom I also gave a Bible. Thus it seems that the seed had been springing up, and the Lord grant that it do not stop here. It is a good sign, if on a second or third visit, I am received in a friendly manner by my kinsmen; and this, except in some families, is often the case. Both Mr. — and Mrs. — told me that they read in the Bible I gave them.

Called upon a family in — street, where Mr. — told me that the 53d chapter of Isaiah is rather remarkable, but not sufficiently convincing. His wife at first was much excited, and did not wish him to speak with me about the subject of religion, but by-and-by she also listened to what I said. She did not wish to speak with me at first, for she said that there soon will be a proclamation by the Rabbies in all the synagogues in this city, that no Jew is permitted to have any thing to do with the missionaries—to forbid them entering their houses, etc. I think this is all the better; let it soon come, the sooner the better, for if Satan is stirred up, and begins to rage, it shows what there is going on, and that he has reason to be afraid. The Lord will overrule it for good. Before I left Mr. — asked me where I lived, and said, "When I get time I will come and see you." May the Lord soon change his heart and receive him into his fold.

Revisited a family in — street. There were fourteen Jews there in all, to whom I was enabled, by the grace of God, to preach the Word. What a privilege this is! May the Holy Spirit be poured upon them all according to the Lord's promise: "Neither will I hide my face any more from them, for I have poured out my Spirit upon the house of Israel, saith the Lord God." Ezek. xxxix. 29.

Revisited a family in — street. Mr. — at first did not wish to enter into any conversation about religious subjects, but by-and-by I was enabled to declare unto him the whole counsel of God, and to testify that there is no other name under heaven given among men whereby we must be saved but the name of Jesus. There was a Gentile brother who seemed delighted that I preached there. Before I left he suddenly seized me by the hand and shook it with a glad countenance, thus expressing his joy that I came there. When will the Gentiles awake and labor and pray for poor Israel? Lord, remember thou us.

Revisited several families in a yard in — street. In one of them I found a child with a New Testament in his hand. What a pleasant sight this is! Here I would remark that the English Bible, as published by the American Bible Society, is used in the schools for Jewish children in order to translate the Hebrew Bible by it, and that the New Testament gets into the hands of these children, and through them into the hands of their parents, brothers and sisters, etc. This is encouraging indeed.

I revisited another family in the same yard. The young men there listened attentively to what I said, and I had a good opportunity to preach, in a clear and distinct manner, the glorious gospel of our blessed Saviour. Whenever I get such an opportunity, I surely make use of it, and by no means spare any resources of light or knowledge that I can bring forward, for we cannot always command the same attention. I distributed the Word of God and prayed with them. May the God of Abraham, Isaac, and Jacob soon remember them by his grace, and with them all Israel, and fulfil the promise recorded by the prophet Jeremiah: "For thus saith the Lord, Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them." Jer. xxxii. 42.

Revisited a family in — street. There were several Jews there,



and among them a man who told me that he searcheth much about these things, but that he wished me to give him a proof that Jesus is the Christ. I read to him a part of the 21st chapter of St. Matthew, where the chief priests and the elders of the people came unto Christ as he was teaching in the temple, and said unto him, "By what authority doest thou these things, and who gave thee this authority? And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in likewise will tell you by what authority I do these things. The baptism of John, whence was it, from heaven or of men? And they reasoned with themselves, saying, If we shall say, From heaven, he will say unto us, Why did ye not then believe him? But if we shall say, Of men, we fear the people, for all hold John as a prophet. And they answered and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things."

This did not seem to satisfy him. I also tried to prove it from the prophets, and especially from the 9th chapter of Daniel, where the time of Christ's death is distinctly stated. Neither did this avail. It is difficult to convince such minds, for if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead. It must be given them by the Spirit of God to believe.

Revisited a family in — street, who are my own relatives. Mrs. — told me that Miss —, her sister-in-law, read in the Testament I had given her before, and that she says that there are fine things written there. She told me that she is not disinclined towards Christianity. She has taken that Testament with her into the country, where she now resides. I trust it will prove to her a savor of life unto life. May she soon find Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph, and find him to be a precious Saviour. Mrs. — told me that her husband has taken the Bible with him into the country, to read in it, and I gave her another one. I asked Mrs. — what she has to answer before the bar of God, and in what way she expects to be justified. She replied: "I do not know myself." When I was there before, she treated the subject of religion in a light manner; but this time she appeared serious, and listened to what I had to say with much interest. Being encouraged at this I brought forward my gospel with more alacrity, and tried to show the beauty and the grace of a crucified and risen Saviour, and the danger to be without him. She was even willing to investigate the matter for herself; for I asked her to beg God himself for light, and thus find that I tell her nothing but what is true. I felt much delighted at all this, and ascribe it to the grace of God, who by his mighty Spirit is able to subdue the hardest heart. Before I left she asked me for a tract to give to another lady. On the whole I could see that the seed had been springing up there in a delightful manner, and I hope for better things still. I have spoken and written a great deal to my relatives, here and abroad, about Christianity, and I expect that God will, by his Spirit, make the truth effectual, and in some one heart that truth will break forth in its beauty and glory, and produce a change there, which will favorably affect all the rest. God grant that such a revolution may soon be wrought, to the praise of the glory of his grace. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. cxxvi. 6.

Revisited a family in — street. Before I went there I begged God earnestly to open the heart of the person I wished to address, as he did that of Lydia. My prayer was answered. I was listened to very attentively. In the last family I called upon there were several Jews, and I was again enabled to read the Word of God; and though treated disrespectfully, I still could testify of the grace of God in Christ Jesus our



Lord. O Lord, bless the truth, and remember thou thine own great name.

I was enabled, by the grace of God, to distribute 17 Bibles, 3 Testaments, 3,394 pages of Tracts. I have not distributed as many Bibles, etc., this time, since I mostly revisit the families where I labored before. I have distributed in all, since last July, 19,792, or nearly 20,000 pages of Tracts, also 195 Bibles and 48 Testaments.

I have now attempted to state some things which are encouraging, and have not mentioned such cases where the hearts of the Jews remain unaffected by the gospel. I will say nothing about this point at present, till, if the Lord will, at some future time I may be permitted to speak about it with more clearness, being desirous of giving a proven view of the present missionary field. May God add his blessing to all that has been said and done, and to his great name, Father, Son, and Holy Ghost, shall be all the praise now and for evermore. Amen.

*New-York, Feb. 17th, 1851.*

#### MR. BONHOMME'S JOURNAL.

[This missionary, on account of infirm health, is obliged to spend the winter season at the South. This will account for his leaving Philadelphia, where his labors have been greatly blessed.]

*Dec., 1850.*—During this month my efforts in the churches and among the Jews were prosecuted in the cities of Baltimore, Md., Washington City and Georgetown, D. C., Alexandria, Va., Wilmington, N. C.

In all the above named places I have had religious conversations with the Israelites; some have attended public worship in the churches, while most of them have been visited by me, and I have supplied them with religious tracts, and the Bible and New Testament.

Among the good tokens of Providence one Israelite, in Georgetown, D. C., by the reading of a tract I gave him, has become awakened, and expressed his conviction of the truth of its contents. A Presbyterian minister promised me to pay particular attention to him in his awakened state.

The Bible Society at Washington, D. C., supplied me with a Bible and New Testament, which I distributed at Georgetown, D. C. In all those places I have had, generally, a very kind reception among the Israelites, and they entered very freely upon the subject of religion; and in all the places they are increasing very rapidly, occupying the most prominent places of business. But, to a fearful extent, the spirit of infidelity is making progress among them, for many of them are neither Jews nor Greeks. Their whole time is given to business, yet the Church seems to be quite satisfied in this state of things, notwithstanding the controversy God will have with her. (Ezekiel xxxiv.) I visit as many Jews as I can consistently with my other labors. I have, during the month, distributed 952 pages of tracts, a German Bible and Testament, and an English-German New Testament.

In Alexandria, Va., I have had a special meeting for the Ladies' Jews' Society, and preached a sermon to them, and to a mixed multitude; after which meeting the Society was considerably enlarged by new members, who have been added to the ladies.

*Jan., 1851.*—In my intercourse with the Israelites, I found them accessible, and at least two of them have not only welcomed my visit, but were exceedingly anxious to have my visits repeated, to converse with them, and have especially asked me to give them the Scriptures. The Bible

Society of Augusta supplied me with as many as I needed. Although the spirit of infidelity had been substituted instead of pure religion, yet the few conversations I had there in the store were blessed by Him who has promised to water the seed sown. Several others were likewise interested, especially a Mr. M., who, though not a strict Israelite, approves of the goodness of the great teacher of the New Testament law, and he is a contributor to Christian churches.

In Macon, Geo., I was received among them with more than usual willingness; but the Israelites wanted the Scriptures and tracts, and Elder E. Graves, who has charge of the Bible depository, allowed me the privilege of drawing a number of copies. I supplied three Israelites with Bibles and Testaments, and on the Lord's day they attended public worship where I preached.

I reached Savannah on the evening of the 13th inst., for the sole purpose of addressing an ecclesiastical body there assembled, and from thence I intended to proceed to Florida; but I was soon seized with a violent cold, and my whole physical structure became a mass of suffering, of which I have not yet recovered. Labor, fatigue, exposure, and the sudden changes from heat to cold and rain, have all contributed to this state of things. Yet amid all I have prosecuted my labors in both departments as far as I was able, and not without some success. One Israelite, at least, has become interested in the salvation of his soul, and I have supplied him with such tracts as were best suited to his inquiring state.

In the cars from Griffin to Macon, I asked an Israelite to take his seat next to me. I then addressed him upon religion, but he rejected all the Old and New Testament. I offered him a tract, after using many arguments, and he refused. I commenced preaching to him on future rewards and punishments, after which he asked me for one of my books, as he called them.

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*From the Jewish Intelligence.*

#### LONDON SOCIETY.

##### Warsaw.

WE find the following in Mr. Kleinhenn's letter of Nov. 11:—

#### *Proselytes Valuable Auxiliaries of the Missionary.*

One plan which particularly commends itself to my mind, as indirectly beneficial, and to which I have been somewhat indebted for the increased amount of friendly and frequent intercourse with the Jewish population in Lublin, is to gain the hearts and affections of the proselytes, scattered up and down in this metropolis, and to get them interested in the salvation of the souls of their brethren after the flesh; and having obtained thus much, to encourage them to seek and improve every opportunity that may offer itself, of commending the doctrines of Christianity to the hearts and consciences of the Jews; by which means one may become acquainted with the views, feelings, &c. &c., of the Jewish families and individuals: and afterwards, where it appears most desirable, to seek an interview in a manner least likely to give offense; and suitably to meet with argument, warning, or exhortation, the individual wants of the case. Of this I am sure, that many a simple-minded, though benighted Jew, would be glad to obtain information upon the subject of Christianity from an unpretending proselyte, who is afraid to enter into conversation with a missionary, because the possible consequences thereof already disturb his mind in awakening his fears. This I write from personal experience,

whilst I think that the importance of the proselyte in this one view has been too much lost sight of. I would that every individual proselyte were a fellow helper in winning and drawing souls to Christ, that each should bring his fellow to the Saviour, like as Andrew did Simon Peter and Philip Nathanael. I have accordingly had a good deal of conversation with some of the proselytes on this subject, two of whom are already intent upon improving the hints thrown out to them. One of them, an aged proselyte, who fervently loves the Lord Jesus, and who has an extensive knowledge of the Scripture, was recently engaged nearly the whole morning in conversing with several Jews upon the truths of Christianity.

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Amsterdam.

We extract the following from Mr. Pauli's letter, Oct. 11 :—

*The Piece of Salt.*

Some time ago two Jews from Poland found their way into the company of some Christians in Rotterdam, who were assembled together for prayer and reading the Word of God. The colporteur expounded a portion of the Holy Scriptures, and these two Jews paid great attention. When all was over, they left the room with the rest of the people, and said to some that they were going to England. A few weeks ago they returned to Rotterdam, and sent a piece of salt to the colporteur, with this message : "As a man cannot live without salt, so he cannot live without Christ."

*Spread of the Bible.*

I went on my last missionary tour to ———, and saw a gentleman who holds an important office. We had a very long conversation on the most important topics, both as it regarded his personal salvation, and the means to be used for the deliverance of the Jews from the thralldom of the rabbinic system and the Talmud. This gentleman has the spiritual welfare of his nation at heart. He fully agreed with me, that nothing but the introduction of the Bible into the schools will banish the rabbinic system of tyranny, and lead the youths to true piety. He expressed in very strong language his abhorrence of the rabbinic system. "It has been," he said, "the only cause, from the very beginning, of all our national calamities. I will hail every publication which discovers the ungodliness of the rabbinic system and the Talmud. I rejoice to see this excellent work (pointing to the 'Old Paths') in the Dutch language. It will put down this rotten rabbinic tower, in which we have hitherto trusted." He asked for twenty Bibles in Hebrew for the poor boys' school, and twenty more for the use of an institution, which will lead, under the blessing of Almighty God, to great events. A certain number of young men are apprenticed to various trades. These meet in the evening, and are instructed in the Word of God. My Jewish friend is very anxious that the Word of God should be considered to be the only and chief foundation of all knowledge. When parting with this excellent Israelite, he requested me to come before long again to ———, and desired to be kindly remembered to Mr. Reichardt, of whom he spoke in the highest terms of esteem.

It is too evident to require to be commented on, that the introduction of the Word of God into these institutions, is the fruit of the Society's labors in the Netherlands some twenty years ago. If the missionaries of the London Society come, alas ! short in many things, yet I trust none of us neglect in season and out of season to declare the whole counsel of God, proving to the Jews, in public and private, that *Jesus is the Messiah*, the



Son of God, to the glory of the Father. And yet, if we glory, we would rather glory in Christ, without whom we are not able to do any thing.

*Increasing Study of the Scriptures by the Jews.*

I had scarcely left the above-mentioned Jewish friend when I met Mr. —, the corresponding member of the Netherland Society, who told me that he had been informed that a number of Jews meet every week in the evenings, to study the Word of God. Suspecting that this meeting is the same as that in which the apprentices are instructed, I endeavored to find out some members of this Society, and in this I succeeded. Thanks be to the Lord for what he is doing. The seed sown with many tears and strong cries has taken root. The natural man cannot now see it, but he shall see it and shall be ashamed. The Lord is wonderful in all his doings. Blessed be his name, because he has not suffered my confidence put in his promise to be ashamed!

A member of this meeting, a very intelligent Jew, said to me, "The study of the Bible will be the only means to raise the fallen tabernacle of David; the Bible is the only sanctuary in which the touchstone of truth is to be found. Give me every thing that you publish against the rabbinic system, and I will endeavor to spread it among the people. They must be delivered from the bondage of the Talmud; we have waged war against a common foe, and the victory must be ours." . . . .

There never was here, in this country, such a thirst after the Word of God as recently. From my last letter, you will recollect that the word of the Old Testament Scriptures has been introduced into the institution at —. Through the same Jew friend I then mentioned I got the acquaintance of several others in —, and especially of a Mr. —, who feels convinced "that nothing but the Scriptures will prepare" (his own words) "Israel for its final spiritual restoration." "Israel," he added, "has fallen from the pure Word of God, and unless they are restored to that, *they will never seek God, and our King David.*"

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## Foreign Intelligence.

From the London Jewish Chronicle.

PRAGUE, 24th November.—To-day the members of the Synod for regulating the congregational affairs throughout the kingdom met for the first time. They are, for the capital, Rapaport, Kampf, Landau, Wessely, and E. Wehli; for the country, the different Rabbies, and some laymen. The first sitting was opened by His Excellency the Lord Lieutenant in person, who addressed them, and conveyed to them the assurance that the laws to be debated and established for the uniform and efficient management of the congregational affairs should in no wise clash with the religious principles of Judaism; and that their debates and conclusions should, on the part of the Government, meet with every practicable encouragement. A commissary of Government presides at the sittings. The choice of Government, in selecting Mr. Gutt, is hailed by all as a propitious omen; he is a public officer of trust and integrity, and well acquainted with Jewish affairs. Favorable results are anticipated from the deliberations of the Synod, which is composed of men whose talents, piety, and probity justify the most sanguine anticipations. After the first sitting, the Synod was prorogued for a fortnight, in order to settle the preliminary labors. We shall watch the proceedings, and acquaint our readers from time to time with the debates and resolutions adopted.



PRAGUE, *November*.—Our Burgomaster, Dr. Wanka, on entering into office, forwarded 100 florins for the Jewish poor.

STRASBURG.—*Retrograde Movement of Louis Napoleon's Liberal (?) Government*.—Mr. Jerome Aron, who had been for two years Professor of History at our Lyceum, has been removed from his functions *because he is a Jew!* The paper from which we extract this news continues: "We know, from a source on which we can rely, that the Academic Senate of Strasburg solicited the authorities to raise the salary of the Professor, which petition was supported by the gentlemen who were appointed to examine his pupils. The Principal of the College particularly recommended the retaining of the deposed Professor for the welfare of the institution."

The French Government, which, on a recent occasion, on the recommendation of the zealous Bishop of Luçon, deposed a Jewish Professor of Philosophy, removes, in this instance spontaneously, a Jewish Professor of History, whom his superiors and colleagues are anxious to retain, and against whom even the clergy have no cause to complain.

ELECTORAL HESSE.—A preacher at Laugsdarf, near Gissen, having preached from the pulpit a persecution against the Jews, the latter invited him to a discussion of his grievances in the public journals. The reply to this challenge was, that the time for apologies for Christianity against Judaism was past! The unhappy fanatic was reminded, that the days for crusades were also past.

GALLICIA.—Gallicia has a population of 4,734,427 souls; of which 2,227,901 are Catholics and Armenians; 2,201,675 United Greeks, (there are very few non-united Greeks :) about 26,000 Protestants; and 31,727 Jews.

BERLIN, *3d November*.—Mr. Holdheim, the author, who had to appear yesterday before a jury, to take his trial for an offense against the Law of the Press, refused to do so, on the plea of its being the Jewish Sabbath. The jury, taking cognizance of the objection, did not adjudge him in contumacy.

One of our highly-esteemed townsmen, Professor Dr. Ries, Fellow of the Royal Society, (a Jew,) when summoned before a court of justice as a witness, refused to take the oath prescribed in such cases, but demanded that the oath should be administered in the same form as that of the constitution, viz.: "I swear by God," etc., alleging that this formula, being considered binding in a matter of such high moment, should likewise suffice for an oath to be taken by a witness. The Court referred the matter to the Ministry, which decided, that an oath in court must be taken according to existing laws; adding, however, that the repeal of these laws will be moved in the present session. The witness, in consequence of this decision of Ministers, had to conform to the form of oath as prescribed.

VIENNA, *November*.—Professor Dr. Goldenthal (a Jew) lectures publicly at our University on the twelve minor prophets, the Arabic and Chaldaic languages, and the Rabbinic-philosophical literature.

THE PARIS SYNAGOGUE.—The consistorial temple at Paris, says *L'Univers Israélite*, has been closed at the suggestion of the Prefect of the Police, as being in a dangerous condition. This edifice, which cost large sums of money, cannot boast a thirty years' existence!

FROM RUSSIA, *28th October*.—The Autocrat, in his paternal care for the temporal as well as the spiritual welfare of his subjects, has ordained

that all such Jewish citizens and agriculturists who have embraced Christianity, shall, when settled on manorial territory, be released from all arrears and debts incurred on account of such settlement, the same as the Jews, under similar circumstances, have been exempted when settled on crown lands.

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